221 dug near streams for drying; tobacco and salt
222 grass gathered on floor of valleys, cane for
224 sweets at Cane creek; manzanita berries gathered
226 in mts. Fish corralled, dried; fishing at summer fish camps in canyon of unaugmented Kern after snow floods had subsided; mussels obtained near Kernville. Brush fired for rabbits on floor of valleys; communal antelope drive with Yokuts near Bakersfield in San Joaquin valley. Trading expeditions to Yokuts, Chumash at Tejon, Ventura.

Middle of August to September. Piñons gathered in lower borders of piñon areas; juniper berries gathered. Some fishing using fish poison as streams became lower; water too warm for much fishing in lower reaches of Kern r. Birds, small game trapped at piñon grounds; deer hunted.

September to middle of October. Piñons gathered and cached at higher altitudes, e. part of area; wild grapes gathered near Inyo-Kern in Indian Wells valley on return trip from piñon gathering; acorns gathered near hamlets. Small game, birds trapped at piñon grounds; deer hunted.

Middle of October to middle of November. Ripe Digger pine nuts gathered near hamlets and in Hot Springs valley; acorns gathered by women and cached in Greenhorn mts., around Poso Flat, and in Paiute mts. while men hunted deer at acorn grounds; "deer, rabbits fat at this time." Ducks obtained on rivers; fishing with fish poison on Erskine creek in Hot Springs valley. Trips made by families to Tulare lake to eat ducks and fish.

Middle of November to February. Life centered in hamlets; acorn, piñon caches, stores of dried fish, meat drawn upon. Fish speared in November and December from balsas on rivers; deer, rabbits, ducks, quail, etc., occasionally hunted, trapped. Individuals made trips across Sierras E [317 484] to Mohave desert to obtain rock salt from lakes which were in flood at this season.

262 824 Food preferences and rejections.- Of vegetable foods oily varieties highly esteemed; among acorns which were staple food, oily or sweet varieties which required little leaching preferred. Buckeye nuts, obtainable in quantity on slopes of Kern r. gorge, "too bitter," although occasionally used. Of 2 varieties pine nuts gathered, nuts from piñon pine (referred to throughout as piñons) ranked second to acorns as staple; piñons which had been strung on native twine rated as delicacies; black piñon mush (p. 18) considered better than white. Among small seeds those of 2 varieties of Mentzelia referred to as being better than chia seeds "because they had more grease" (SM).

252 824 Niceties in matter of diet extended to preparation of food and tobacco. Special varieties of willows, Salix hindsiana Benth. and S. exigua Nutt., used to wrap up fish which were to be roasted, tobacco when it was to be cured, as these willows did not impart any odor to food. Digger pine nuts, not piñons, mixed with tobacco "because [276] they gave a better flavor" (FP, ES, SM).

[p. 11(b)]

262 Animal foods, hunting.- Wild game foods in-
136 cluded deer (tohi·l), antelope (yĭta'batal), mt. sheep (pa·'at), brown bear (mo'olohy) "which some people ate, some didn't like" (SM), mt. lion (tu··gu·kwĭt), wildcat (mupipi·t), raccoon (kata·l), jackrabbit (šu·'it), cottontail rabbit (tahpunt), wood rat (ha·wal), mice (cĭmil), gray squirrel (cawanĭnt), blue squirrel (tĭšĭ'ĭgal), golden-mantled ground squirrel (pičili·t), small chipmunk-like ground squirrel (taba·yal), white-faced goose (pa·wili·gant), mallard duck (kula·bišt) which "stayed all year,--there were more of these than any other kind" (FP), blue-winged teal (obi··bu·l), canvasback duck (ku·wa·l), mud hens or American coot (ša·yal), mt. quail (tu·kt), valley quail (taka·h), band-tailed pigeon (mokowišt), dove (o·wi·t), blackbird (caki·bĭ·l), bluejay (a·ʂayibišt).

224 Men hunting deer, other large game in mts.
776 usually went out in groups of 3-4 persons because of danger at night from White Coyote (Voegelin, 1935 b, 219); "one man who went out alone saw 4 white coyotes going up into the sky; they ran just as though they were running on the ground" (SM). Hunter out alone at night refrained from building fire lest White Coyote kill him. No especial feelings attached to white deer; "one man saw one once, up by Mt. Whitney, but wasn't afraid of it" (SM).

782 Night before hunters set out old man "who knew
[533] the songs" sang all night for hunters who might also join in songs; this old man usually did not
224 accompany hunting party; if successful, hunters gave him piece of deermeat when they returned. Hunters left homes at 2, 3 a.m.; "when they got up in the mts., they sat down, looked around"; if no deer sighted, within short while space
[237 cleaned off on ground, eagle down, tobacco and
276 beads put on it; "they gave this to the mts., and
301] when they did this they saw deer right away. Sometimes they just offered eagle down" (SM; Voegelin, 1935 b, 219).

224 Deer shot with sinew-backed bow, cane arrows;
411 at distance 600 ft. could hit, but not kill deer
825 (SM). Wounded deer often "had to be chased whole day"; was dispatched following morning as it lay
[349] resting. Small houses or blinds (paŋhamat) made of scrub oak with 6 in.-sq. peephole in one side, sometimes built along deer trails; as beater chased deer down trail past this blind, man stationed inside shot at deer through peephole. Deer-
[281] head decoy (to·go·išt) made of deer head stuffed with grass, with horns, neck hide left on, also used. Disguise made by removing flesh, brains, and bones from head and filling up head and neck with dirt, allowing it to dry before removing dirt. Hunter put decoy over head; did not paint body white in imitation of deer; when deer sighted, hunter crept up into bushes and with body concealed, only head showing, he "pretended to fight that bush"; quarry seeing this would approach hunter "wanting to fight him." Occasionally mt. lion would attack hunter wearing such a disguise.

224 Pits never dug to entrap deer or other large

515 Both men, women took sweat baths, women usually sweat bathing at night, before the men, "every day" (PN), "once in awhile" (SM), "whenever they wanted to" (FP). After bathing women jumped in cold water, "the same as men" (FP). [841] Men, women did not bathe together, nor did woman enter sweat house during menstrual period. Boys had to be "over 14" (PN), "about 16" (SM), to be able to stand sweat bathing; girls "about 14." There was no ceremonial significance attached to boy's or girl's first sweat bath and from early childhood children allowed to romp around inside sudatory at will when it was not in use. Adults used sweat house almost daily; sweat bathing caused one to feel "light" and "good" (FP, SM). Men and women were wont to sing when taking sweat baths which lasted, for men at least, as long as 3 hours; men took such baths in evening, sometimes after breakfast as well. While they [276] sweated, men, women smoked sparingly or chewed [342] tobacco mixed with lime. Sometimes single men, widowers, or very old men used sweat house as sleeping quarters (SM); this denied by FP. Married men always slept with their wives, however [524] (above). Hand games never played in sweat house, [171] although informants aware Owens Valley Paiute utilized their sweat houses for this; PN said [535] dances sometimes held in sudatory, but all other informants denied this; possibly PN's statement reflects Palagewan custom, as opposed to that of [276] Tübatulabal. Jimsonweed administered to small [177] groups in sweat house (p. 5). Sudatories no longer used by Tübatulabal and ruins of only one such known to me (pl. 6a); this was on Bloomfield ranch near small flat on W side of South Fork r., close to village site no. 4 (fig. 11). Entrance to this house faced E.

349 Ceremonial brush enclosure.- For dances, round
527 brush enclosure (ho·yat, also used for brush en-
535 closure at piñon grounds), with walls of willow and brush 5-6 ft. high and single entrance on NE side, built; this similar to piñon-camp enclosure (above). Visitors from different localities who were attending dance were assigned places to camp within wall of enclosure; fire built in center and dancing done around this fire (see fig. 15, p. 69). Such enclosures made by adolescent boys at order of dance manager, and appear to have been used more by Tübatulabal than Palagewan, latter using flat-topped shade with sides (above) for camping purposes during fiestas. Covered dance house did not occur.

MEANS OF TRANSPORT

481 All traveling accomplished on foot; burdens
482 of all varieties, from firewood to babies, packed
492 on back; dogs not used for transport. Streams
501 crossed by swimming; rafts known, but used only for fishing.

[p. 26(a)]

as thick as thumb laid around upturned edge of circular base and one roll after another used to build up side of pot as among Yokuts (Gayton, 1929, 242). Inside and outside of pot smoothed with fingers only (SM, FP); twig, chip, or acorn husk "might have been used a little" (FP), but small polishing stone such as Yokuts employed (ibid., 243) not used, nor were fingers dipped in syrupy substance while smoothing pot as among Owens Valley Paiute (Steward, 1933, 267). After pot shaped and smoothed it was sun-dried and then put on "a blazing fire made from any kind of wood"; pot allowed to get "red hot" (FP); firing caused clay to turn gray-black (SM, FP). After cooling, pot ready for use; coating acorn mush (Gayton, 1929, 245) not given it. SM had seen Tübatulabal pots shaped like middle and right-hand specimen in upper row of Yokuts pots pictured in Kroeber's Handbook, 530, pl. 51, but had never seen incised lines, such as those on Yokuts specimen, on any Tübatulabal pottery.

Pots were used for boiling meat, small game, whole piñons and buckeye nuts, tobacco stalks; FP said that occasionally acorn mush cooked in them although it was usually stone boiled. Pottery pipes not made (SM), cane cigarette pipes being used for smoking; FC had seen old Koso woman make clay pipes for her own use. Little girls sometimes made crude unbaked (SM) clay dolls (a·na·wišti·l) from red clay; SM thought such to have been aboriginal; children also occasionally made animal figures of clay, baked them (Voegelin, 1935 b, 227). Although pottery generally made by women, MM as boy had tried to make pots, but his cracked when heated, whereas "old-time pots were so hard they wouldn't break if you threw them down or hit them with a rock" (MM).

Contiguous distribution of this type of pottery limited to a few Calif. and Great Basin tribes (Gayton, 1929, 248, fig. 3; Steward, 1933, 269).

Horn objects.- Mt. sheep horn used as container for pounded tobacco and lime (see section on Tobacco); spoons (ta·mil) "shaped like a kitchen spoon" were made from antelope horn, using base of horn for bowl; "men and women used spoons for eating acorn mush" (SM); FN denied use of spoons.

Steatite objects.- Stone olla, 3 ft. high, "carved out of rock," was mentioned by FM, who said his father had found it among boulders on hill behind Jesus ranch in South Fork valley 40 yrs. ago. FM could give no further details.

Small steatite bowls and tubular pipes with bird-bone mouthpieces (pl. 1a) used as part of rain doctor's outfit. Outfit pictured, now in possession of SM, inherited by him from his stepfather, Francisco Sasterray, Tejon Indian (probably Chumash); this makes these objects foreign importations among Tübatulabal; however SM said

[276] Lime.- Tobacco as prepared above used with
317 lime (či·ut), obtained from calcareous deposits in South Fork valley, from burnt fresh-water mussel shells, or by magical means. Lime from deposits dug out of ground near surface of soil in form grayish, powdery mass which was put in fire and burned; sometimes water poured over it to "make it stronger" (ES). Informants said slaking aboriginal technique. Shells of river mussels
789 also burned and pounded to powder in pit mortars. In order to obtain lime by magical means, "an old man used to go to a spring E of Fay creek and scatter eagle down on the water, saying, 'Give me your lime'; then the old man would leave the spring and go and lie down in the shade for about 2 hours. When he returned to the spring the lime would be piled up for him at the edge of the spring, ready for him to take away. An old woman who lived in the spring, šo·ubišt, gave him the lime. Anyone could get lime that way" (SM).

276 Tobacco and lime mixed by taking chunk of tobacco broken off ball, equivalent to teacupful, putting this, together with tablespoonful of lime, into small portable stone mortar kept in house for this purpose, and pounding 2 ingredients with small pestle 3-5 in. long, until they were of consistency of snuff. In aboriginal times this snuff-like admixture (šo'ogonht) kept in container made from horn of mt. sheep (SM).

Uses.- Tobacco and lime chewed, drunk, snuffed, eaten by men and women, and also used as offering. For chewing, pinch of mixture sprinkled in palm of hand and palm licked off; FP when using tobacco and lime applied tongue directly to contents of her open tobacco container, which happened to be tin snuff box. Tobacco and lime, mixed with water, also made into small pellets size of marbles; one of these held on tongue for minute or 2, then spit out into palm of hand; this done 6-7 times a day, whenever person felt like it; made person feel "dizzy" and "drunk" (MM). Tobacco without lime never used for any form of chewing; it was "no good, and made one feel sick; taken with lime it tastes peppery and strong" (SM). Many persons chew habitually; children 6 yrs. old "too young to chew tobacco" according to LT, who added, however, that her own son, barely 6, "likes to take it whenever he can get it."

757 Before retiring at night tobacco and lime,
278 mixed with water, drunk; this causes vomiting whereby stomach is rinsed out and person assured of sound, dreamless slumber. Cupful of decoction sufficient for 6 people; those who drank tobacco thus "mainly old people, although young ones sometimes drank it, too" (MM). SM in 1932 drinking tobacco every night; "he doesn't dream bad dreams then" (MM). Whether person took it alone or with group optional.

[756] Tobacco without lime smoked by old men and by
276 male shamans while curing patients. Women and female shamans or witches did not smoke. Chunk
887 of tobacco broken off ball, finely crushed in

276 887 small mortar, and powdery substance stuffed into tubular pipe (wo·ša·giništ) made from 4- to 10-in. length of hollow cane (paha·bul), Phragmites communis Trin. Old men smoked once or twice daily while in sweat house or after morning, evening meals, "not all the time, like people do now" (MM). Smoker held pipe horizontally; took long slow puff from it, inhaling deeply, then removed pipe from mouth and closed lips; exhaled smoke slowly through nostrils. "The smoke went up from the smoker's lungs right to the top of his head, because that smoke was so strong" (MM). From 2-3 such long puffs, no more, taken at one smoking; tobacco so strong it soon caused smoker to tremble violently as though intoxicated. After indulging thus, smoker extinguished pipe by rubbing it in palm of hand, then set it aside for future use. When tobacco in pipe consumed, cane tossed away. Pottery pipe not used; steatite pipes used by rain makers.

[323]

171 276 Distributional discussion.- In general discussions of the use of tobacco in North America the trait of chewing tobacco with lime is mentioned as having a continuous distribution from the North Pacific Coast tribes S through the greater part of Calif. (Linton, 2; Wissler, 26, fig. 6; Sayce, 200; West, 99-100). Dixon, how-

Tribe	Tobacco species	Native names
C.,S. Miwok	N. bigelovii	ka´sü; kaku; hū´tĭa
W. Mono		pamu; cokx
O. V. Paiute	N. attenuata	pɛ̄mūpi; pa^{h}mū; sāgō
Koso		sohon, shogun
Tübatulabal	N. bigelovii; N. attenuata	šo'ogonht
Kawaiisu	N. attenuata; N. trigonophylla	soóda; koópi
Yokuts		sɔhɔw, personal name of plant; sɔ́.Gɔn, tobacco, tobacco plant; ba'um, tobacco smoke, cigarette
Costanoan		
Salinan		
Chumash	N. species	
Kitanemuk	N. species	tsiwut
Alliklik	N. species	
Gabrielino	N. species	shuki
Cahuilla	N. attenuata	pivat

[p. 38(a)]

171
276

ever, has shown that it was not tobacco, but some unknown masticatory, which was chewed with lime by the Tlingit and Haida (Dixon, 146-150). For Washington, Oregon, and n. Calif. tribes I have found no references to the chewing of tobacco, or any other plant substance, with lime; for the Quinault (Olson), Klamath (Spier, 1930, 87), Karok (Harrington, 10), and Wishram (Spier and Sapir, 269) the trait is denied. It is only when the Miwok of central Calif. are reached that chewing of tobacco with lime is reported; from the Miwok S the trait has a continuous distribution among a compact group of c. and s. Calif. tribes, as is shown in the tabulation below.

Tobacco chewing is not mentioned for any other S Calif. tribes; among Kamia (Gifford, 1931, 25; 1932 a, 25), Southeastern Yavapai (Gifford, 1932 a, 213), Akwa'ala (Gifford and Lowie, 342) absence of trait noted.

In regard to the use of tobacco and lime outside of California, MacLeod has pointed out the interesting fact that green leaves mixed with lime and tobacco mixed with the ashes of burned insects were used in Valley of Mexico; he also refers to a mention of the chewing of tobacco in the origin myth of the Chitimacha, and to the swallowing of a tobacco composition in the form of a pill, among the Natchez (MacLeod, 418-419).

Uses	Source
Eaten with lime by men, women, to induce vomiting.	Barrett and Gifford, 193, 195
Smoked; eaten with lime (?).	Gifford, 1932 b, 23; Kroeber, 1907, 77, 94; Tüb. informant (SM)
Smoked by men, doctors; chewed with lime by women only.	Steward, 1933, 319-320
Chewed (?).	Kroeber, Handbook, 627
Chewed with lime by men, women; emetic; smoked by men, doctors.	
Chewed with lime by men, women; emetic; smoked.	McCown, MS.
Chewed with lime by men, women; emetic; smoked by doctors.	Newman; Kroeber, Handbook, 516, 538, 617
Chewed with lime; smoked.	Kroeber, Handbook, 469, 826
Chewed with lime; emetic; smoked	Kroeber, Handbook, 548; J. A. Mason, 165
Chewed with lime.	Garcés, 277
Chewed with lime; emetic.	Kroeber, Handbook, 613, 628
Chewed (?).	Kroeber, Handbook, 538
Eaten with lime, medicinally.	Kroeber, Handbook, 627, 628
Chewed; smoked.	Barrows, 74

[p. 38(6)]

855 of time, child up to age 7-8 yrs. generally ac-
[857] companying mother wherever she went.

Child of 7, 8 shown navel cord by mother; no
852 reason ascertainable; mother then buried cord outside house (SM) or kept it (FP); LT had lost cord belonging to her eldest son, but no misfortune attributed to this fact.

572 Two unrelated boys or 2 unrelated girls, when
857 about 8 yrs. old, often assumed chum relationship (na-mun); boys exchanged bows, arrows; girls, bracelets; this relationship lasted into adult life. Chums used each other's belongings freely, lived at each other's homes "as much as they wanted to," went out hunting and to get wood together; in later life would never assume face-
[582] washing relationship (p. 68) toward each other; man might marry his chum's sister, but this not obligatory.

852 Children approaching puberty frequently lectured by old man, woman relative at sundown, outside house; no sand paintings drawn. Speech to boys taken in text (Voegelin, 1935 b, 219); FP gave following speech for girls:

539 "Listen to me! I am an old woman and know what to do. Treat the people kindly. Don't be stingy; give visitors food; when they go home they will say good things about you. Don't talk about others (gossip maliciously). Don't stare at a person when you see him coming; you will
[838] see him when he arrives. Treat the old people
[841] well; do not dislike them; the old men too. Don't eat meat or grease when you have your menses; drink only warm water then. Use a stick to scratch your head at this time; if you don't, your hair
[806] will fall out. Don't be angry all the time; if you are, you will get old quickly."

881 Adolescence.- Boys' adolescence ceremony lack-
● 276 ing; both boys, girls after puberty enjoined to take jimsonweed by old people, to obtain "life";
776 many did, but this not obligatory. SM said boys took ants, tobacco for same purpose, but that
[757] these were "too strong" for girls; FP had, however, taken all 3 for specific ailments and in hopes of obtaining "life" (see Autobiography of FP).

[262] At first menses girl ate no meat, grease, or salt for one month; drank only warm water for 6 days; during subsequent periods observed these taboos for length of period only. If menstruating woman ate meat, her husband would not see game (SM); violation of food taboos gave woman cough
[413] she would "never get over" (MM). Scratching stick used. No isolation of girl in separate hut; informants disagreed whether pit used; SM in 1931 said girl at first menstruation stayed in house, being put over little hole which had hot rocks underneath "like the hole a woman used when she had a baby," but that girl was not covered with anything; mother or old woman took care of girl. In 1932 SM denied pit was ever used, except at childbirth. FP said girl went about her ordinary occupations during first period; no pit used.

If person
787 in jimsonweed trance saw another person lacking
276 eyes, nose, leg, etc., it meant latter was going to die. This was why onlookers were afraid of person under influence of jimsonweed (FP). When person swallowed ants, number of ants he vomited foretold how long he would live.

RITUALS

788 Three rituals important among Tübatulabal: taking of jimsonweed to gain supernatural assistance, face washing to remove meat taboo, and mourning ceremony.

886 Jimsonweed.- All boys, girls past puberty
788 urged to drink jimsonweed decoction in order to
796 obtain long life (ho·num), but rite not obliga-
276 tory; "if they wanted to, they took jimsonweed; some were afraid to take it. Maybe if they didn't take it they'd die, when sickness came" (SM). Adults also drank jimsonweed to obtain visions; some persons took it several times.

[887] Group of 5-6 boys, or boys and girls, who were
788 to take drink were put in charge of old man, who
796 took them into sweat house on winter evening,
276 kept them there for 3 nights, days. No speeches made to young people during this time (SM); each morning they were given infusion of plant medicine to induce vomiting, and underwent same dietary restrictions to which person taking jimsonweed for medicinal purposes was subjected.

During morning of third day old man in charge dug jimsonweed roots; before digging them he addressed plant, saying, "Here I am digging you now; I want you to give these people something
[462] when they drink you, so they will have long life." Women never dug roots or administered drink. After roots dug, old man macerated them with round flat stone on metate, put them in large watertight basket filled with water and allowed them to soak for 10-12 hrs. In evening he strained off liquor into cooking basket; around sunset gave it to vision seekers to drink. If 6 persons drinking, about 2 gallons decoction prepared, each person taking one long drink. Decoction caused drinkers to fall into stupor which lasted until about midnight or longer; SM said they were not turned during sleep; FP said they were. When they awakened their eyes "were all red and
[787] watery."

Visionaries fasted entire day after drinking jimsonweed; in 6 days considered to have recov-
[262] ered from effect of taking drug, and could by then drink thin acorn mush; refrained from eating meat or grease for 2 months.

Individuals, either adults or young boys, girls, fasted, drank decoction, either in their own house or in open, in foothills. Often father gave jimsonweed to son or daughter thus; women did not administer the drink.

787 While visionary in stupor induced by drug,
276 various animals appeared to him; one such might
776

787 speak to him; this animal then became visionary's
276 pet (pungul) or life (ho·nun; also used for charm).
776 Not every person who took jimsonweed obtained pet. Pets might be eagle, chicken hawk, prairie falcon, duck with twisted bill, any variety fish, rattlesnake, bear, mt. lion, deer, antelope, rabbit. Person shared attributes of his pet; if fish obtained, could "swim all day and never be tired"; if deer, rabbit, "one could run fast." Mt. lion good pet to obtain; one "had to go to the mts. to get mt. lion; then one would be strong, like a lion" (MM). Coyote not good to have as pet, "because he belonged to bad doctors." Deer, bear, rattlesnake, best pets (SM); deer also curing shaman's pet. Ghost best sort of life to obtain; person having ghost of dead relative as his life "would never die; one man took jimsonweed and saw a ghost who talked to him; he had that ghost as
[777] his honun" (SM). Ghost not referred to as one's pet. Bulls, cows, horses never obtained as pets.

776 Person might have 2 or more pets simultane-
787 ously; MM said person could not kill or eat any
751 species of animal he had for pet, but SM, FP denied this, except with respect to bear. Pets not inheritable; each person had to obtain his own. Identity of pet kept secret; "if person talked about his pet he wouldn't help him" (SM). Deer, bear gave songs; other pets did not; deer song not same as deer song shaman used in curing; persons with deer, bear songs sung these at night, softly, while sweating. In sickness person might be visited by his pet, cured by him. All pets, when they talked to visionary, instructed him how to make, obtain amulet (takinin), such as bear's paw (p. 65) or haliotis pendant (Voegelin, 1935 b, 193), which visionary kept secreted about his person, guarding it carefully from theft, loss; this amulet endowed with magical properties, made its possessor invulnerable against misfortune, hunger, many forms witchcraft. "A person with
[778] takinin didn't need to go to a doctor to be cured; often he could cure himself" (SM). Person sometimes helped others with his takinin (see Autobiography of FP); loss of one's amulet meant loss of supernatural power; its efficacy could also be exhausted by use. Power inherent in amulet related directly to original owner; out of his or her hands amulet not powerful object.

788 Youths of about 18 or more also took ants to
787 gain power; SM said younger women did not take ants, not being strong enough, but FP had been given them. Taking of ants individual matter; done in wintertime; youth fasted as for jimsonweed; on third day was taken into sweat house by either of his grandfathers and about 7 balls of eagle down, each containing 5 yellow ants, given him with water, "like pills." When boy's eyeballs turned red person administering ants knew he had had enough, and shook him so that ants would bite him inside. Youth then fell into stupor which lasted all day; usually regained consciousness in evening; next morning was given hot water to induce vomiting; "the ants came out alive, in those

788 787 little balls." In evening grandfather took youth outside, questioned him about what he had seen in trance; boy told old man what life he had obtained, if any. All youths could take ants thus; "many of them did" (SM).

787 788 776 276 Youths of 16 or more also fasted single day, in evening swallowed small ball of tobacco and lime, either in sweat house or outside in hills; sometimes animal appeared to seeker, became latter's pet (SM). FP said younger women also took tobacco for same purpose.

788 765 572 Face washing.- "Little fiesta" or face-washing ceremony (hu·yu·di·l), lasting one day, held by certain survivors of deceased person before they could eat meat (see section on Cycle of Life); survivor asked 1-3 persons, preferably unrelated to him, often "somebody one liked" (FP), who lived in another hamlet, to enter into reciprocal face-washing (ta·gin) relationship with him or her. Mourner then announced to relatives, friends that on certain day he would eat meat; on morning of this day all people from various hamlets assembled at his house. Baskets full of shell money were put on display near mourner's house; during morning "all the people gathered around, and an old man spoke to them, telling them so and so was going to eat meat; then that person's face was washed by his ta·gin, in plain cold water. After that the jars of money were handed over to the ta·gin, who might be a man or woman, or a married couple; they took them, then all the people and the person giving the fiesta had a big dinner, and ate meat" (SM). In morning, or after feast, games played; shamans might hold contest; toward evening people went home, or danced at night "if they wanted to"(FP).

Ta·gin relationship reciprocal; a person who had paid to have face washed "went over and got his money back" from his ta·gin when death in latter's family obliged him to have his face washed. Subject of this second face washing paid amount equivalent, at least in theory (below), to sum he had previously received; sometimes he added "a little bit more" (SM).

Some mourners had faces washed within 2-4 weeks after death of relative, others "did not eat meat for one year" which FP thought was "awfully long; I don't see how they did it." Sums paid for face washing varied; after her husband died FP ate only beans, potatoes, piñons, acorn mush for 7 months, then paid cousin $50 to have face washed; received $30 later for washing this cousin's face after latter's husband died; "I guess she was short of cash that time" (FP). When 2 of Louisa Salazar's children died at Onyx, Mrs. Salazar paid Petra Miranda $50 to have face washed; in 1932 when Mrs. Miranda's son died, she paid Mrs. Salazar $50 in return for same service. PN had paid $80 to have face washed after husband died; SM's son Feles, same amount after his wife died; SM said that formerly chief or dancer might pay equivalent to $100 in clamshell currency for

159 loads. I liked to go with her to haul wood all
482 the time. And I went with my mother over to the
[253] pit mortars and helped her grind acorns; that's
857 what I knew how to do. All my other sisters stayed home; I only went. The boys would be playing at hunting rats, and the 2 girls cooked for them. Some girls didn't want to grind seeds or haul wood; they used to call me "old woman" because I did that. We would get up early in the morning, about daylight, and build a fire, and then my mother and I would go out. My father would be around the house working; he would go out and get a lot of quail.

159 There was one time when we were living over at
[342] cuhka·yl (no. 17, fig. 11) in a mud and brush
823 house. That's the way the Indians used to do,
173 they just moved all around; they'd camp under some willows, anywhere; they'd keep moving around all the time. A big earthquake came and frightened everybody. I was a little girl then, about 7 yrs. old; afterward my father used to tell me about that earthquake. I remember only a little bit; the springs got white, like milk, when that earthquake came. Everybody cried and went around shouting; there were lots of people living at cuhka·yl PN was living there then. We had to get water to drink from the river at Kernville; the water in the springs was hot and white, just like milk, for about 3 days. Nobody would drink it. I just remember a little bit about it; I know all the children were frightened and cried when the earth quaked.

159 After we left cuhka·yl we moved up where SM
578 lives now, at yĭtiyamup (no. 9, fig. 11). There
[423] were lots of people living there; 5 families. We just camped there in a brush house, and we had a ramada (shade) made from willows. Nobody owned that land then; we just moved around. We children used to play on the big boulders up there; my sister and I pushed a little boy down on one of the boulders; he fell down and hurt himself, and his mother was angry and quarreled with my mother. Then my father and mother got mad and moved up to the pit mortar bed near there; they stayed there 2 days; then we moved up to omomĭp again. They all moved up to omomĭp, all those people living that time at yĭtiyamup; that woman who got angry came along, too. That's the way the Indians did; they moved all around, camping; they should have gotten land. And that woman camped at omomĭp, too. We made a mud and brush house there, different from the ramada.

159 One brother of mine had died while we were stay-
276 ing down at yĭtiyamup. We stayed at omomĭp for 2
757 yrs. I was rather sickly; weak; I didn't feel good, all the time; my father told me to take jimsonweed. Everybody had supper over at our house; I didn't eat anything that whole day. After they had had supper everybody left, and about sundown, when it was getting dark my father said, "I'm going to give you this medicine. You'll be all right."

[p. 72 (b)]

159 He gave me a big basket half full of the
756 drink. I drank it all; it was bitter, o-o-o-oh!
276 My father blew on a (quill) whistle, after he gave me that medicine. One old woman and 2 old men could hear him blowing, away off on the other side of the world.

After I had taken that medicine a white man came to see us. He said, "What's the matter with her?" I was outside there, walking around; I didn't eat anything. People walk around like that, heavy-footed, when they drink jimsonweed. I didn't know anything; I was "drunk." They told that white man they had given me medicine, Indian medicine.

"What are you giving her that for? You're going to kill her," the white man told my father.

"No," they said, "that's good medicine."

For about 3 days I didn't know anything; I just walked around drunk; they watched me, but I didn't know anything. I didn't see anything, except for everything running past me. Some people get power when they take jimsonweed, but I didn't. After 3 days I woke up; I was much better after that.

159 Just for fun, after we had stayed at omomĭp
241 for 2 yrs., we moved from there up to u·u·pu·lap (no. 4, fig. 11); all the people at omomĭp did. We had gardens at u·u·pu·lap; we planted onions and potatoes. We put a long rope down and then planted the onions in a long straight line.

159 I became sick at u·u·pu·lap; my arm was bent
757 and I couldn't straighten it. So I didn't eat meat for a month, then my aunt gave me red ants. She gave me half a baking-powder can full of little balls of cotton with live red ants wrapped up inside them. I hadn't eaten anything the day before my aunt gave me those ants. One time a man ate pinole, and then took ants and he died that night, because he had eaten that pinole. I took the ants in the morning and slept all day; then I woke up and everything was clear and bright. The red ants that are all around here now are the ones I took. I didn't eat any meat for a month; if I had, then when I took the ants, they would have killed me.

Those ants are good to take for a bad cold too, wrapped up in eagle down. When you take them you burn inside in your stomach, just like fire; you get hot inside; they bite you there, I guess. I slept all day the time I took ants; I was unconscious and I slept outside on the ground and rolled over and over in the dirt. My hair got all full of dirt; I didn't know anything. They gave me warm water to drink when I woke up that evening; then I vomited, but nothing came up except water. The cotton and ants had disappeared. I could straighten out my arm again.
[262] After that I just ate acorn gravy and a little bread; no meat or grease for a month.

159 One time when I was visiting my aunt up at
304 Canebrake (no. 1, fig. 11) Piñon Joe's mother (a Koso) tattooed me. I was about Esther's age (PP's granddaughter, aged 12); we were playing

276 756 789 Plate 1. a, Steban Miranda with steatite bowls and pipes used in rain making. b, Frances Philips. c, Estefana Miranda Salazar. d, Mike Miranda.

133 137 342 Plate 2. a, central section of South Fork valley, looking S to Nichols peak and Paiute mts. from Steban Miranda's rancheria, village site no. 9. In foreground sagebrush, Digger pines, scrub oak; in valley beyond, willows and cottonwoods. b, village site no. 9, Steban Miranda's rancheria, looking E. In foreground cottonwoods around springs; on mts. in background Digger pines. c, e. end of South Fork valley, 6 mi. above Onyx, looking NE. In foreground sagebrush, in middle background tree yuccas, on mt. slopes Digger pines.

249 Plate 3. a, field of wild tobacco, 1/2 mi. E of Weldon, central South Fork valley. b, tobacco plants in field shown above, after third pruning, showing enlarged leaves. Dimensions of envelope at base of plants 3 1/2 x 6 1/2 in. c, samples of tobacco plants taken from patch shown above after final gathering of crop. From left to right, 1, 2, 3, plucked stalks, 1, 16 in. high, 2, 3, 24 in. high; 4, 5, unplucked plants overlooked in final gathering, height 38 in., leaves 6-8 in. long, 2 1/2-3 in. wide; 6, large untended

1: Voegelin E-5 (1931-1933) 1938
NS22 Tübatulabal NS22

249 N. bigelovii plant, height 35 in., leaves 4-6 in. long, 1 1/2-2 1/2 in. wide; 2, untended N. attenuata plant, 22 in. high, leaves 2-3 in. long, 1-2 in. broad.

249 Plate 4. a, Estefana Salazar gathering tobacco leaves. b, Frances Philips stripping midribs from tobacco leaves. c, Legora Tungate, Frances Philips, Estefana Salazar with tobacco wrapped in willow bundles ready to be cured.

249 412 415 276 Plate 5. a, cured tobacco drying in sun. b, brush-shaded pit mortar, showing pestles, fiber brush, and basketry tray used when pounding cured tobacco. c, balls and plugs of tobacco drying in sun.

343 301 342 133 773 Plate 6. a, sweat-house pit with remains of sweat house at village site no. 4 (fig. 11). Circumference of pit 37 ft., depth 6 ft. b, necklaces of cylindrical shell beads and colored-glass trade beads. c, ruins of transitional house type of tules and cottonwood at village site no. 7, Onyx rancheria, South Fork valley. d, pa·ša·pan, at base of mts. 3 mi. SW of Onyx and 1/2 mi. E of Kelso creek; showing boulder which Coyote, according to legend, broke in 3 pieces when Bluejay attempted to build bridge across Kelso creek to Nichols peak.

[A. 84 (6)]

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[p. 89]

DREAMS

15. JIMSONWEED DREAM

1. Once I went from Bishop to Mammoth, going to work for one man. 2. I am opening up a ditch. 3. Then it rained on me; it rained very much. 4. The hail then (was the size of) chicken's eggs. 5. So I ran away from there toward the house. 6. Then (after the shower) I went back to my own work. 7. Then I came to my own house in the evening. 8. Then, when I finished eating, I slept.

9. Then I dreamed. 10. I saw a windmill; I saw it. 11. Then one man is telling me: "It (the windmill) may be used as an instrument for flooding the houses," he says, "when the world is worn out," he says. 12. Then from there I see God and also angels. 13. Then there the man says to me, "Look you at that," he says; "jimsonweed," he says, "you ought to drink it," he says. 14. "Good," I say.

15. Then from there the very next day I went toward my own home, toward Bishop. 16. Then, when I arrive at my own home, I tell my own wife: "I dreamed that." 17. Then: "Go to your own house, to your own father; he can give you jimsonweed," she says. 18. I did not come. 19. Then I got hurt myself after three months. 20. There, the one who told me in vain, the man is there. 21. It is the end.

16. BEAR DREAM

1. Once I came from Bishop long ago. 2. So I am coming on the road. 3. Then I arrived at Indian Wells. 4. From there I came toward the summit. 5. Then, while I was wanting to arrive at the summit, I saw a bear while he was running away from the mountain. 6. He is coming running. 7. Then I, contrary to will, am coming very fast (in a Ford). 8. Already very close the bear appeared to come. 9. I left him there and went away. 10. Then I, while appearing to go away from there, looked back. 11. No bear. 12. This direction I (am) on the steep place.

13. Then I woke up suddenly. 14. (It was) the first time I dreamt of the bear from Bishop. 15. Then I from there came away from Bishop, having finished dreaming (of) that bear. 16. Then I came and arrived here to my own father. 17. Then I lived here two or three months. 18. Then I dream again (of) that bear, my own past dream.

19. There on the summit I see him when dreaming. 20. He followed me. 21. Then I passed that bear; then I woke up. 22. Then, two weeks after my own dream, I took leave toward Bishop. 23. Then I, on the summit, went and arrived. 24. Then I remembered my own past dream (of) the bear. 25. I did not stand for a moment on the summit. 26. Straightway I went. 27. I became very frightened. 28. From there I took leave.

17. REQUESTED DREAM

1. I dreamed because you said to me, "You will dream." 2. Then I dream that at night we are sitting in the house. 3. A big white house and another house are standing in the neighborhood. 4. Then we are sitting there next to the house. 5. We are eating our own lunch. 6. Then your wife is sitting on this side. 7. Then from there she yells to you: "Come, run," she is saying. 8. Then you go to that side. 9. Then your wife is holding the little girl. 10. The little girl died momentaneously. 11. Then I saw above. 12. Then I see it; (there are) two men and one woman. 13. Then one man sits next to me. 14. Then he says, "Do not look," he says, "it is bad," he says. 15. Then Old Man is sitting on this side. 16. Then I say, "Let me call him."

4: Kroeber E-5 (no date) 1925 NS22 Tübatulabal NS22
Yokuts NS29

of these terms to wider groups. Thus the "Yokol" of the Tübatulabal seem to have included also the Gawia, Yaudanchi, and perhaps other tribes.

The Tübatulabal of to-day may aggregate 150. Perhaps the number is nearer 100. On the ancient population there are no data. A thousand seems as reasonable a guess as any other: at least it appears ample.

ARTS.

The Tübatulabal are one of the seemingly endless number of California tribes whose customs have never been described in any detail. Intercourse and intermarriage between them and the Yokuts were so frequent that they must have been strongly influenced by this much larger nation.

Their basketry is scarcely distinguishable from that of the southern Yokuts; it appears to average a little better in fineness. Tree yucca root replaced *Cercis* bark for red patterns. They made pottery of the same type as the Yokuts. Like these people, they ate tobacco mixed with lime. Their houses, or at least one form of dwellings, were covered with tule mats.

It is not certain that they had any form of sweat house: what may be remains of such have been reported. Balsas of bundled tules, with a keel, a slender prow, and a square stern, were made.

The dead were buried.

SOCIETY.

In their social life they stood more apart. The exogamous moieties of the Yokuts were not represented among them. There are possible traces of the totemic manifestations that accompany this dual organization. Young eagles were caught and reared. They were not killed, but were ultimately liberated. The plucking of their feathers seems to have been only a minor end of their captivity. Other birds, such as condors, crows, hawks, and geese, and even young coyotes, were kept as pets; in some cases inherited by the son from the father. In mythology the eagle is the chief, the coyote his antithesis; one has as associates a variety of birds, the other lizards, vermin, and trivial or noxious beasts.

In some matters Yokuts practices have failed to obtain a foothold, or a secure one, among the Kern River people. The parent-in-law taboos are not observed, or only by those individuals intimately associated with the Yokuts by intermarriage. This factor, incidentally, has introduced a number of Yokuts personal names among the Tübatulabal, who care very little whether an individual's appellation has any meaning as long as it is the name of an ancestor. The designation of kindred is almost identical with that of the Kawaiisu, and

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
[P. 529] Tubatulabal NS22

T Y 534 known. The clapper (tawa´twɨl) and cocoon rattle (sa´nač) were used. The musical bow was known to the Southern Yokuts, Choinimni Yokuts, and probably northward throughout the foothills as it is reported from Western Mono, Miwok, and Maidu. [131]

T Y 224 411 Hunting.---P.M.'s father was a fine hunter; Cougar was his dream helper. When P.M. was about fifteen years old, his father took him hunting. Sinew-backed bows were bought from Pitanisha (Tübatulabal) living near Kernville. But plain bows of elderwood [? he claimed] were made at Sototlo. Arrows were of button willow tipped with a white-oak point, or of obsidian if for deer.

T Y 224 The deer disguise was made of the complete head, antlers, and skin. The head was stuffed with grass. The wearer leaned on two sticks to imitate the animal, and with them would crash about in underbrush to simulate fighting deer.

Bears were lured out of their caves by a fast runner, and shot by two or three good hunters waiting in ambush.

After the killing of an especially large deer or bear, the animal's head was sprinkled with eagle down. P.M. never heard of selling bear paws or skin to someone with a bear totem. He thinks bear was not a totem animal for any one at Sototlo.

In dividing up a carcass, the man who took the skin did not receive any meat. Men did tanning of hides.

T Y 223 The pigeon booth from which birds were snared is probably native to this region, as well as northward along the foothills, although that seen and illustrated by Holmes was on the Tule River Reservation.[132]

T Y 276 Tobacco.---Tobacco (so´gon) was drunk with lime. The preparation was like that elsewhere: the cakes of dried leaves were pounded with a small mortar (koi´was) and pestle (pa´lwi), crushed shells (ta´sap) were added, and water was stirred in. It was taken in the evening by persons of either sex who were at least twenty years of age; the purpose was to aid dreaming. Crushed tobacco was smoked in a cane pipe (ha´la) or an elderwood pipe (wi´se´ta, elderwood). Tobacco was made in the usual two cake forms, so´gon and politsi´na, but of the latter P.M. could only say that it was stronger and molded in the usual cylindrical shape.

T Y 372 Tinder.---Oak balls contained a shreddy, corklike substance called yɨ´ska, which was used as tinder in making fires and lighting pipes.

T Y 278 757 Medicine.---Redwood sap (ta´nal) was shaved up in a pot of hot water. A person with a wound which bled profusely steamed himself with this under a blanket; a woman who had given birth also used it in this way. A little of

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[131] Ibid., 419, 542; Barrett and Gifford, 250; Wobonuch Western Mono, herein, Pt. II.

[132] Anthropological Studies, pls. 31, 32.

[P. 526] Tubatulabal NS22

T Y 757 278

the sap was chewed for a cold, but it was extremely bitter. The interpreter, S.G., bit off a little piece of tanal in my presence, made an excruciating face, spat it out, and said he "guessed he'd wait till he had a bad cold."

T Y 616

Moiety.---The words Nutuwich and Tokelyuwich greatly puzzled F.M., who said he had never heard about those people "and guessed those tribes were all gone." A description of the moiety as it functions amongst northern and lake Yokuts tribes merely elicited the statement that "people down here didn't act that way."

CEREMONIES

T Y 796

Snake ritual.---This F.M. has seen at Tule, but it was not made at Sototlo.

Bear Dance.---This was "never done down this way; they had it up toward Kaweah River."

Huhuna Dance.---This was not seen until after F.M. had settled at Tule, where it was introduced by people from the north.

T Y 756

Shamans' Contest.---There were not enough doctors at Sototlo for contests to be held, but these were given later at Tule where Poi'in, the woman shaman, participated.

T Y 796 237

Eagle purchase.---A man who killed an eagle would go from house to house, and at each he would be given a bit of money. Then he went to the chief who gave him a larger sum of money and received the carcass. Then the chief called the people together. After removing the skin and shinbones, they buried the carcass with some ceremony; money was always placed with it. An old man would get up and make a speech.[133] There was a tabu on meat for three days after the ceremony.

T Y [435]

Eagle down, thus obtained by the chief, was sold by him. The old price was one [double ?] string of disc beads the length of one's arm; later $2.00 per leg was charged. The down was scattered when any act of importance was undertaken. When praying, no matter to whom the prayer was addressed, or when traveling, one sprinkled down on a hilltop or in a gap between two hills. The sanctity of eagle down was evinced by its peculiar ability to "stick anywhere on anything"; it sticks to the fingers, and when cast on the ground it does not blow away.

T Y 276 796 [757]

Jimsonweed Ritual

Jimsonweed (ta'nai) was taken about February; the rite was held every two or three years. Only men took jimsonweed; indulgence was not compulsory; it was taken only once ceremonially, but might be used frequently for medicinal purposes.

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[133] F.M. could not remember what this was about, and said he "couldn't tell it anyway because my language is too short."

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
[P. 539] Tubatulabal NS22

If some boys wanted to take jimsonweed, they would announce the fact in early winter (about December), and then abstain from meat and grease for the next two months. During this period they remained quietly about home, neither hunting, playing, nor participating in social affairs. About two weeks before the drinking, a doctor would retire with the boys to a private camp, where he instructed them in deportment, how to address jimsonweed when praying. Boys who participated were about sixteen and, according to F.M., were expected to remain continent for about three years. The retreat lasted two or three days, and on emerging, they set the day for the drinking twelve days in advance.

Each boy had a sponsor whose duty it was to prepare the drink for him. These were men who "knew how to do it and had taken jimsonweed themselves." When one was digging up jimsonweed, a prayer was made, and eagle down would be sprinkled on the plant in order to obtain a large root. The size of the root does not correspond at all to the size of the plant, or the ground might be hard, or stones might interfere: the prayer and down obviated all these uncertainties. A man always went to the same spot to obtain the roots. The roots were mashed, added to water, and boiled a little.

The boys and spectators gathered in the early morning. Each boy was provided with a large coiled basket which held about one to two quarts. The basket was made by the boy's mother or, if necessary, bought, as it had to be of fine workmanship. It was received as a gift-payment by the sponsor, and after the ceremony could be used for any purpose. The sponsor held the basket to the boy's lips; the boy must not touch it; he must finish it all at one draught.[134]

A man who was in charge of the ceremony made one prayer for all the participants. Neither F.M. nor S.G., the interpreter, could state what this was, save that he "called on Sun, Eagle, Cougar, and all those big ones" to give the drinkers good life and protection. Meanwhile several good runners and a "loud shouter" were assembled, and these, with the shouter leading, and the drinkers ran three times around a specified circuit. If a drinker fell before the laps were completed, his life would be shortened by so much.

When the drinkers became unconscious they were laid on deerskins or tule mats with a woman at the head and feet of each. By evening the coma began to wear off, and the women sang songs to rouse the boys. Toward morning they became voluble and made their revelations: people assembled to watch and listen. The drinkers could see people who were far away, and could see, too, who was traveling. They

[134] Although the basket might hold as much as 2 quarts, the amount drunk was not specified by F.M.

T Y 796 276 saw the cause of sickness and with feathers would brush the sickness off a patient. A shaman's supernatural helper might be seen and recognized, whereupon the shaman would implore the seer not to take that helper as his own. This request was formally restricted to one petition. All that was seen in the visions had to be told. No lost or stolen articles were discovered by this means.

T Y 752 276 Medicinally, jimsonweed was drunk for the setting of broken bones; while this painful work was done during the coma, the healing, which was said to take place in twelve days, was attributed to the power of the jimsonweed. Poultices of mashed roots were applied to fractures and wounds during the winter. Any use of jimsonweed was tabu from about April to October.

A special method of curing was used for syphilitic sores and other sores which would not heal. A bit of matter from the sore was taken up on the end of a small smooth stick or bone. This was taken to a growing datura plant. The plant's root was exposed, a small cut was made in it and the matter inserted; then the root was replaced. Anyone who wished could do this; there was no prayer; it was "a sure cure."

SHAMANISM

T Y 756 P.M. knew but little about the acquisition of supernatural power. His few statements conform to the general picture of Yokuts supernaturalism. Power was not restricted to professional lineages or inherited powers: "anybody could get a dream that wanted to take the trouble." If the dream (ana´twal) came, nothing was eaten on the following day. The person "talked" to his dream, scattered eagle down, and prayed. Tobacco was eaten to produce nausea and induce dreaming. P.M.'s statement that both men and women took tobacco this way, as well as the record of two female shamans from the southern valley, suggest at least some participation by women in the shamanistic profession as nothing unusual in this region. There was no secrecy about the acquisition of power and one friend might ask another if he had dreamed (na´nak ma ana´talhan).

Of dream helpers, weasel (pohoi´ʻit) was the best for doctors. When dancing or contesting, shamans wore weasel skins on their wrists.

Curing of patients was determined by the relative powers of the doctor causing the sickness and the curer. The curing shaman was helpless unless his supernatural assistants were more powerful than those of the instigator.

The shaman's "airshot" is described in terms used for "poison" elsewhere, which fits with the general Yokuts belief that "poison" emanated from this region. The "shot" was said to be made from the smoke of a fire; while it was being made, the intended victim's name must be

T Y [551]